



**Questions worthy to be consulted on**  
for the weale publyque.



**First whether hypocritie / fayned religion called / and wicked lawes cal-**  
led *Cacanomia*, myght be put out of this Realme without counsell of Auaricia.

**Whether euell order long abused myght be redressed by good lawes well obserued.**

**Whether the lawes of the kynges of Englande made before the conquest, be the common lawes of this Realme, and myght be reused agayne.**

**Whether the proces at the common lawe is grounde on anye lawe positue.**

**Whether the sayde proces is daylye abused as wel in courte, as at the Shryffe his handes by manifest collusion or not.**

**Whether manifest calumnye to sue false ples be suffered at the common lawe.**

**Whether by Justice a man maye let fall his action and not answer costes.**

**Whether proces of outlawye, made vpon fayned contumacie doeth geue the partie plaintife better remedye vpon a decree, than season on his goodes vnto the partie will appere in courte.**

**Whether good and equitie called, *Stet*, may be pleaded in euerye the kynges Maiesties courtes as wel as in the Chauncerye, the Starre Chamber and the whyte Hale, in case not ruled.**

**Whether Sergiannes and men at lawe ought rather to pleede vpon *bene et equo*, then vpon similitudes of iudgements in euerye the kynges Maiesties courtes where there is no lawe certayne for the case.**

**Whether the Iudgement geuen vpon the verditte of .xii. men, is rather in opinion, than in veritte.**

**Whether anye corruption maye ensue vpon euidence geuen by wytnesse to the iurie openlye when as the seconde wytnesse hath herde the first wytnesse deposition.**

**Whether the Iuries doeth vnderstande more of the pleadyng in *Nisi prius* and suche like, then the Judges.**

**Whether a .ss. pounce gotten perclye by one man at lawe, was truelye deserved at all mennes handes.**

**Whether the Salarie of men at lawe myghte be taxed to anye certayne sum for euerye terme and for euerye plee.**

**Whether the number of retaynyng learned counsel myght so be a bypoged that but onely one man in one cause should be admitted to plede.**

**Whether there be no *Studentes* and men at law, in this Realme of Englande then be lawes positue.**

**Whether that it were necessarie that the Salarie for men at lawes Clarkes should be taxed by the lene for wytyng or not.**

**Whether certayne lawes woulde better be practysed in this realme by sum inducement to honestye and wozypp than by lawes penall.**

**Whether Actions Populer and Statutes Penall maye be sued to forfeiture withoute breache of christen charitie.**

**Whether Jurisdiction ecclesiastical and tempozal may concur in the kynges maiesties Courtes onely to be determinable.**

**Whether the probates of testametes and causes testamentarie be ecclesiastical or tempozall and whan it was chaunged with iure patronatus.**

**Whether the lacke of good lawes hath bene more the decaye of this realme then the negligence of pyntees.**

**Whether it be more for a common welth iustice to be ministred in enery cite and shere Towne in all maters then in one place onely.**

**Whether Appeles vpon wrong iudgements and errors in ples may be determined in place certain.**

**Whether any Arche deacon hauinge Jurisdiction for probates of testametes whose Seale is not allowable at the common lawe deceaueth the people and is answerable of extortion for the money he taketh therfore.**

**Whether the Ecclesiastical causes vnto his maiesties Courtes in euerye shere wyl beere the kynges charges for the exercise of his imperiall Jurisdictions towardes the Judges fees.**

**Whether it be for the publyque wealth to haue many Cities Townes and portes well maynteyned repaired and inhabited then for the maynteyning of one to decaye the hole realme.**

**Whether pryncely buyldynges of goodlye houses doeth more bewtyfy a realme than reparinge decayed Townes dothe beawtyfy the same.**

**Whether yf euery shepe master shoulde sell his wolle in yearne, not other to passe the sees might a boyde the great occasion of the ydelnes and pouertie of this Realme and all suche charge of common pasture.**

**Whether euery encloser compelled to haue in tillage the thirde Acre so enclosed were more profytable for the common wealth then to pull downe enclofes.**

**Whether the lande water and the See hath wasted more good grounde in Englande then hath bene gotten in forein Realmes.**

**Whether the degrees of all States and personages to be knowne & byffered by apparell or otherwyse dothe kepe good order in the realme.**

**Whether Marchauntes leuynge their course of Marchaundys and folowynge the ydell trade of blurie is wozypp to be put oute of anye cite.**

**Whether Magistrates refoymers of the manners of men is as mete to be had in euery bodye politique as the ciuile Judges.**

**Whether those Magistrates myghte haue by cohercion, power to repaire hyghe wayes, walles of Townes decayed, hauens stopped, or noyed, tyllage layde downe, enclofes retyd.**

**Whether good lawes, can be ordeyned and made where euil men of lawe shall be chiefe of counsell.**

**Whether anye profyte hath ensued of the last Statute made for beggars and vacabondes.**

**Whether Justice and equitie and bonum publicum should be the grounde of euerye lawe positue.**

**Whether the bodye politique of this Realme woulde be directed in lyke orde without confusion of Magistrates and degrees as the bodye materiall the king and this counsell superintendant the Judges and magistrates their lawes exequete, nobilitie, & me of landes to be the Realme defendate, marchauntes, & negociators, the wealthe publyque practisant, husbandmen and craftes men laborant, the other membes to be obedyent.**

**Whether the Spirituall, the Bishoppes, and the Clergye, be within the same bodye politique or they be a bodye of them selues.**

**Whether Justices of Sewers in places surdreded keepynge the quarter Sessions .iiii. tymes by yere in circuite myght saue the lower partes of Northfolke, Southfolke, Cambrpydge shere, Huntingdon shere, Northampton shere, Lincolnsheere from downynge containing in circuite .Cxxx. myles by estimation.**

**Whether it were better for the husbandman, noble men and gentylmen to ride post on other mennes Saddles, on their owne hoxes then to ryde post on other mennes hoxes in their owne saddles.**

**Whether tempozal possessions and godly Religion maye consist in anye spirituall person.**

**Whether euery byshoppe and priest not called of god as Aaron nor elected of the people hath the spirituall charter of priesthode.**

**Whether the priestes that sue for pluralities of benefices doeth more offende before God then the powers whiche dyspence for lucre.**

**Whether any man by dispensacion may haue as wel sunderye wyfes as priestes may haue sunderie benefices.**

**Whether the diuines and learned in goddes lawes settinge for the goddes woerde after their owne fantasies ought all to be beleued.**